***Registered RNI No.* 45550/88**
Published on 10th and 25th every month
Posted at Mumbai Patrika Channel Sorting Office, Mumbai - 400 001,
on 10th & 25th every month.

MCN/209/2024-2026
WPP Licence No. **MR/Tech/WPP-353/North/2024-26**
Licence to post without prepayment

People's Reporter

A FORUM OF CURRENT AFFAIRS

■ VOLUME 38 ISSUE 13 ■ MUMBAI ■ JULY 10 - 24, 2025 ■ ANNUAL SUBSCRIPTION **Rs. 100/-**

MUSKITO MENACE
TRUMP'S TAX-CUT BILL
NEW POLITICAL PARTY
SPACE X
TESLA
V C JOHN
THE SPACE X & TESLA BOSS IS THREATENING TO TURN HIS RICHES AGAINST TRUMP, MULLING A RIVAL POLITICAL PARTY_NEWS.

Ecumenical Conference

'Rise of Christian Far-Right Extremism'

An ecumenical conference on "The Rise of Christian Far-Right Extremism and the Response of the Global Ecumenical Community", was held at Seoul, South Korea, on 30 June. 50 theologians and ecumenical movement leaders from North America, Europe, and Asia, participated in the conference.

Delivering the keynote address Dr. Peter Prove, Director of the WCC Commission of the Churches on International Affairs, said, "The WCC stands for the God-given human dignity of every human being, and for human rights as the legal expression and protection of the diverse aspects of human dignity. The extremes of both the right and the left threaten those values."

Dr. Prove said, "In this historical moment, it is rightwing extremism that has momentum. Crimes of the worst kind are being committed against individuals and whole communities with little or no accountability. Arms races have resumed, and militarization is increasing."

Contd. Page 5 Col. 1 ..>>>

Contents

2 Editorial
He Loved Us… that We Love Others

3 **Radicalising Reformation**
"Democracy at Risk"

4 The Gospel at the Bottom of the Pyramid

5 **NIFEA Message on FfD4:**
A Critical Moment for Global Financial Transformation
Ecumenical Conference:
'Rise of Christian Far-Right Extremism'

6 He Loved Us… that We Love Others
Ecumenical Christian Centre
"Sustainable Development: Collective Action for a Resilient Future"

7 The Parent's Redemptive Purpose Revealed through the Crucified Son
The Faith That Overcomes Obstacles

8 **Ecumenical Christian Centre**
"Sustainable Development: Collective Action for a Resilient Future"
Kerala Council of Churches
Ecumenism is a heap of possibilities: Metropolitan Theodosius Mar Thoma

World Council of Churches · World Communion of Reformed Churches · The Lutheran World Federation · World Methodist Council · cwm a partnership of churches in mission · USPG

NIFEA Message on FfD4

A Critical Moment for Global Financial Transformation

**The 4th International Conference on Financing for Development was held at Seville, Spain, from 30 June to 03 July.
Representing over 600 million Christians worldwide, the World Council of Churches, World Communion of Reformed Churches, the Lutheran World Federation, World Methodist Council, Council for World Mission, and United Society Partners in the Gospel are united in their commitment to justice and care for the most vulnerable - human and non-human alike. For churches, the issues discussed at the 4th International Conference on Financing for Development (FfD4) – a multilateral platform that brings together governments, international financial institutions, civil society, and the private sector to shape policies for mobilising financial resources for sustainable development – are not only about financing and development. They are matters of faith.**

FfD4 is convening at a pivotal moment in history. The world today is grappling with a convergence of unprecedented economic, political, social, and environmental crises. Economic inequality has reached staggering, destabilising, and immoral levels.

While the wealth of multi-millionaires and billionaires continues to soar, the vast majority of people struggle with rising costs for basic necessities, such as food and housing, and declining living standards. **Since 2020, the world's wealthiest individuals have doubled their wealth, even as an estimated 28.9 percent of the global population – 2.33 billion people – were moderately or severely food insecure.** The impacts of the Fourth Industrial Revolution (4IR) and Artificial Intelligence (AI) on the consolidation of capital and technological power, as well as on labour, are further widening socio-economic gaps. This deepening inequality has eroded trust in public institutions, weakened democratic systems, enabled corporate influence over state policy, and hindered progress on urgent climate action, reinforcing a vicious cycle of disparity and disempowerment.

We are amid an escalating crisis of biodiversity loss and climate change, that threatens livelihoods and poses an existential risk to all life on Earth. The climate breakdown is both a driver of, and an exacerbator of, inequality. Climate change also worsens sovereign debt burdens, severely constraining states' ability to invest in resilience and adaptation.

Meanwhile, developed countries, with the greatest responsibility for the climate crisis, have consistently failed to meet their commitment to provide finances to support the majority of developing countries that are grappling with unprecedented climate catastrophes. International cooperation, multilateralism, development and humanitarian aid, as well as global solidarity with the most vulnerable, are under attack, particularly by right-wing, nationalist governments and other entities.

These interconnected crises reveal the cracks in the current global financial system and raise the stakes for what FfD4 must achieve. The moment calls not for incremental change, but for a bold reimagining and transformation of the global financial order.

Our organisations reaffirm that a just and climate-resilient world demands a **New International Financial and Economic Architecture (NIFEA)** – one that:

- Is rooted in the principles of economic, social, and climate justice;
- Serves sustainable grassroots economies that promote human dignity, rights and the wellbeing of all;
- Limits greed and the concentration of wealth and power; and
- Prioritises social investment and environmental restoration.

Tax Justice: Reclaiming Public Resources for the Common Good

To reverse inequality, mend social divides, safeguard democracy, and

Contd. Page 5 Col. 1 ..>>>

People's Reporter
A FORUM OF CURRENT AFFAIRS

Disturbing memories of 25 June 1975

25 June 1975 is the darkest day in the political history of independent India. It was then Mrs. Indira Gandhi, the then Prime Minister of India, by misusing the provisions of Emergency Rule, issued an ordinance, suspending the Constitution of India and declaring herself as the ruler of the country. This provision is included in the Constitution to face extraordinary threat to the nation owing to war or severe earth quake. Unfortunately, this provision was misused not to face any emergency situation, but merely to protect her personal interest by subverting the decision of Allahabad Hight Court that set aside her election to the Parliament. What is more unfortunate is that Dr. Fakruddin Ali Ahmed, the then President of India, gave ascent to this ordinance in lightening speed, though it was not issued as per the decision of the cabinet.

These acts amounted to the murder of democracy. Simultaneously, along with the ordinance, thousands of political leaders including Jayaprakash Narayan and Morarji Desai were arrested in the midnight across the country and kept in jails. The arrested included not only leaders of the opposition parties but also leaders of Sarvodaya and the Congress Party. Subsequently, Maintenance of Internal Security Act (MISA) to supress voice against autocratic rule was framed and enforced. MISA took away the fundamental right of individuals to defend them before a court of law against arbitrary acts of the police, and gave police the power to keep any person under bars for long periods without charge sheet and trial. The Janata Government that came to power after the election in 1977 immediately repealed this draconian law and gave fundamental rights back to the people. However, the Congress Government that came back to power in 1980 introduced a more authoritarian National Security Act (NSA). NSA is the mother of today's infamous Unlawful Activities (Prevention) Amendment Act of 2019 (UAPA) introduced by the BJP government with more draconian measures. This Act is being used rampantly by the present government to keep suspected political opponents for many years in jails without issuing even charge sheet resulting in the death of many persons like Fr. Stan Swamy in the prison. It must be remembered that as per 2005 reports, 75.8% of the prisoners numbering 4,34,000 are under trials. This must be remembered as the lasting contribution of two and a half years of the Emergency Rule!

This is only a partial picture of the Emergency Rule. One cannot believe now that Mr. Sanjay Gandhi, the younger son of Indira Gandhi, without holding any office in the government of his mother, issued orders and enforced them. Demolition of a few slums in Delhi by burying the huts and the people inside there with bulldozers for beautifiying the city, and compulsory mass sterilisation of travellers in the buses and students in the colleges by force are only two infamous examples of his administrative dispensations.

While observing fiftieth anniversary of this darkest days in India we ought to be disturbed by two irritants. One, even after 50 years, the Congress party refuses to admit that the Emergency Rule was a mistake; if not to apologise. Two, the nation today faces an undeclared Emergency Rule with more potential threats in store. Absence of an apology for the past mistake from the part of the Congress is a handicap for people to raise their full voice against the present dispensations.

Thought for the Fortnight

"When there is oppression and dictatorship,
by not speaking out,
we lose our dignity."

– Asma Jahangir –

He Loved Us... that We Love Others

Cedric Prakash

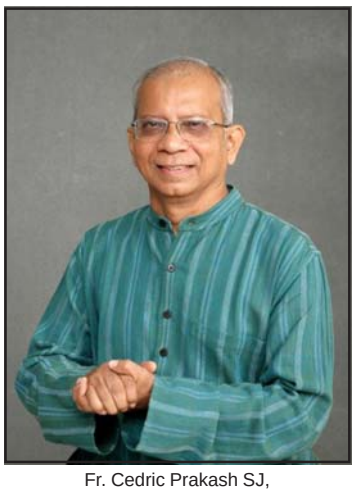
"In a world where everything is bought and sold, people's sense of their worth appears increasingly to depend on what they can accumulate with the power of money. We are constantly being pushed to keep buying, consuming and distracting ourselves, held captive to a demeaning system that prevents us from looking beyond our immediate and petty needs. The love of Christ has no place in this perverse mechanism, yet only that love can set us free from a mad pursuit that no longer has room for a gratuitous love.

One certainly does not need too much of intelligence to realise that our world today is broken, battered, bruised and brutalised!

Conflicts and wars, hate and violence, discrimination, demonization, denigration of the other seem to have become the new narrative, the order of the day! Images of bombing and killing, destruction and devastation make front-page news and hog the headlines both in the print and electronic media! We never seem to learn. The soul of humanity is crushed as the powerful vested interests, like the industrial military complex (the arms and ammunition industry), make scandalous profits on the blood and lives of millions of people.

In the context of the above reality, Pope Francis gave to the world on 24 October 2024 '*Dilexit Nos'* (He loved us), his Encyclical letter on *the Human and Divine Love of the Heart of Jesus Christ.* It comes at a time of profound global challenges. '*Dilexit Nos'* was Pope Francis' fourth and final Encyclical, after '*Lumen Fidei*' (June 29, 2013), co-written with Benedict XVI; '*Laudato si'* (May 24, 2015), on the environmental crisis and the need for care for creation; and '*Fratelli Tutti'* (October 3, 2020), which calls for global fraternity and social friendship in a world fractured by a pandemic and conflicts, including wars fought in the name of God.'*Dilexit Nos'* was not only timely but it also underlined the need and importance of love in a world, which has lost heart!

The release of the Encyclical, about six months before Pope Francis died, coincided with celebrations commemorating the 350th anniversary of the first appearance of the Sacred Heart of Jesus to St. Margaret Mary Alacoque in 1673. On 27 December of that year, Jesus appeared to the young 26-year-old French Visitation nun, entrusting her with the mission of



Fr. Cedric Prakash SJ,
is a human rights, reconciliation
and peace activist/writer.

spreading His love, particularly toward sinners. These apparitions, which took place at the convent of Paray-le-Monial in Burgundy, France, continued for 17 years. Christ showed His heart surrounded by flames and encircled by a crown of thorns—symbolizing the wounds inflicted by human sin. He requested that the Friday following the Feast of Corpus Christi be dedicated to the Sacred Heart (in several Dioceses in India and other countries, the Solemnity of the Sacred Heart is observed on the Sunday following Corpus Christi). St. Margaret Mary was initially misunderstood by many, including her fellow nuns but she remained steadfast in her mission to reveal Christ's love to the world. The Jesuit Priest Fr. Claude La Colombière (now a Saint) who was appointed to her Convent as Spiritual Director and Confessor was convinced of the visions that Margaret Mary had from the Sacred Heart; he became an ardent supporter of the devotion to the heart of Jesus.

'*Dilexit Nos'* is an outstanding Encyclical because it draws from the richness of the Scripture, the Church Fathers, and writings of past popes. It also brings us closer to the saints, such as Thérèse of Lisieux, Francis de Sales, Ignatius Loyola, and Charles de Foucauld. All of this deepens our love for God, especially for His Sacred Heart. Pope Francis, expressed his hope that the Encyclical would invite reflection on aspects of the Lord's love that could illuminate the path of ecclesial renewal and resonate meaningfully with *"a world that seems to have lost its heart."* The Encyclical, retraces the tradition and relevance of thought on *"the human and divine love of the heart of Jesus Christ,"* calling for a renewal of authentic devotion to avoid forgetting the tenderness of faith, the joy of serving, and the fervour of mission.

In the first chapter of the Encyclical, '*The Importance of the Heart',* Pope Francis explains why it is necessary to *"return to the heart"* in a world where we are tempted to become *"insatiable consumers and slaves to the mechanisms of the market"* It analyses what we mean by "heart": the Bible speaks of it as a core *"that lies hidden beneath all outward appearances"* a place where what is shown on the outside or hidden doesn't matter; there, we are truly ourselves. The heart leads to questions that matter: *what meaning do I want for my life, my choices, or my actions? Who am I before God?* Pope Francis points out that the current "depreciation" of the heart originated in Hellenic and pre-Christian rationalism, in post-Christian idealism, and in materialism in its various guises" where great philosophical thought prioritized concepts like *"reason, will, or freedom."* He states, *"The failure to make room for the heart… has resulted in a stunting of the idea of a personal centre, in which love, in the end, is the one reality that can unify all the others*" **For Pope Francis, it is important to recognize that *"I am my heart, for my heart is what sets me apart, shapes my spiritual identity and puts me in communion with other people".***

The second chapter is dedicated to the actions and words of love of Christ. The acts

Contd. Page 6 Col. 1 ..>>>

People's Reporter
A FORUM OF CURRENT AFFAIRS

Annual Subscription
For Individuals Rs. 100/-; For Institutions Rs . 250/-
Please Send Subscriptions, All Editorial And Business Correspondence To:
Prof. Dr. Mammen Varkey,
Editor in Chief, People's Reporter,
Valiyapurayidam,
Post Box No.12,
Mavelikara - 690 101, Kerala, India
Phone : 09446916374, 0479 - 2304355
E-mail : prprtr@gmail.com, mammenvarkey@gmail.com

Radicalising Reformation

An International, Ecclesiastical-Theological, Project Group

"Democracy at Risk"

Responding to today's threats to our democracy

(Third and concluding part of the Statement "Democracy at Risk" published in the last issue)

We confess
that we have frequently tended to absolutize the structures of the church over the message of the church. We have put our ecclesial life ahead of our calling to feed the hungry and bring freedom to those who are oppressed. We have not felt free enough to abandon the structures that have made us comfortable and that have removed us from the pain of the hungry, the poor and the disabled.

4.

For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." (Galatians 5:14)

We affirm

the centrality of this biblical mandate as manifest in the life and ministry of Jesus where it takes on its most radical meaning, namely to take special care to love, include and serve those who are marginalized, excluded or denied health-care, food or the basic material goods needed to sustain life.

We confess

that we have not followed this central precept. Driven by our greed, our drive to have more things, more wealth and more power, we have become trapped in a prison of our own making. We have favored ourselves and those within our own family and social group. We confess the fact that the hard realities of gross inequality constitute the daily condition of masses of poor and marginalized people in numerous countries. It is they who are the victims not only of our personal greed, but also of the economic and trade policies that the western capitalistic nations have put in place. In the face of the growing economic divide and the degradation of nature caused by the systemic demand for compulsory growth ("growth imperative"), we acknowledge that the system on which it is built needs to be radically restructured.

We are grateful

for a Reformation history in which the biblical witness was brought to bear, not only on the level of personal sinfulness but also on the injustice and inequality created by the structures of the economy. **We acknowledge Luther's critique of the early profit economy and his collaboration with the political authorities to establish institutions for wealth-sharing (the Common Chest) that brought constructive change to the political economy of Europe.** We recall with gratitude the way in which Luther's understanding of scripture led to the creation of community-wide health care for the sick and the disabled, provided for public education for women and men, as well as institutions that provide care and financial security for orphans, widows and the aged. We also are grateful to all international ecumenical church organizations which have formally rejected imperial capitalism (LWF in 2003, WARC in 2004, the WCC and Pope Francis for the Vatican in 2013).

We, therefore, reject

a personal lifestyle that is out of keeping with the demands of our faith. We reject the policies of our government that have not served the masses of poor and marginalized people in the world. We reject the economic and trade policies that serve to guarantee wealth for the few while condemning masses of peoples to poverty.

We commit ourselves

· to doing all within our means to follow in the Reformer's footsteps by creating those structures and practices designed to share the abundance of God's creation with the whole human family; this begins with our personal commitment to adopting a simpler style of life, sharing food and clothing with those in need. Yet it extends well beyond personal style to establishing, both locally and internationally, the social structures and policies that ensure that everyone has adequate shelter, food, education, access to basic services and the ability to participate in the democratic process. We dedicate ourselves and our church to engaging in the hard work of systemic change with the goal of the democratization of the global economy.

5.

For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God? (I Peter 4:17 NRSV)

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. (II Cor. 4:7 NRSV)

We affirm

that the one holy, catholic and apostolic church, built on the proclamation of the gospel and the administration of the sacraments, is called to continually renew its life. It is free to change its form for the sake of its mission. The proclamation of the new creation will endure even when all earthly structures have been destroyed and all forms of religion, including the forms of Christianity itself, are gone.

We confess

that we have frequently tended to absolutize the structures of the church over the message of the church. We have put our ecclesial life ahead of our calling to feed the hungry and bring freedom to those who are oppressed. We have not felt free enough to abandon the structures that have made us comfortable and that have removed us from the pain of the hungry, the poor and the disabled.

We are grateful

for the Reformation's insistence that the church itself stands under God's judgment and is continually in need of reform. "*Ecclesia reformata sed semper reformanda*" (The church reformed but always to be reformed). Martin Luther called on the church to repent because it was *ecclesia peccatorum,* a church of sinners. The *95* Theses charged that the early profit economy was the institutionalizing of greed and that the church was a partner with the banking industry in perpetuating a works-based system of greed and exploitation. We acknowledge with gratitude the historic Lutheran Confessions that included a mechanism, *status confessionis,* (Formula of Concord, Article X "Adiaphora") that calls for the rejection of practices that stand indirect contradiction to the gospel.

We, therefore, reject

the church's unholy alliance with an economic and political system that continues to exacerbate the increasing divide between the wealthy and the poor. Because the perpetual drive for profit makes so many demands on the natural environment (fossil fuels, carbon emissions, pollution), the world faces a major climate crisis. **We reject the misuse of religion to justify any claim to dominion over others and abuse the natural world. We reject any ideology that claims a divine call to control capital, dictate the rules of trade and ultimately dominate the world.**

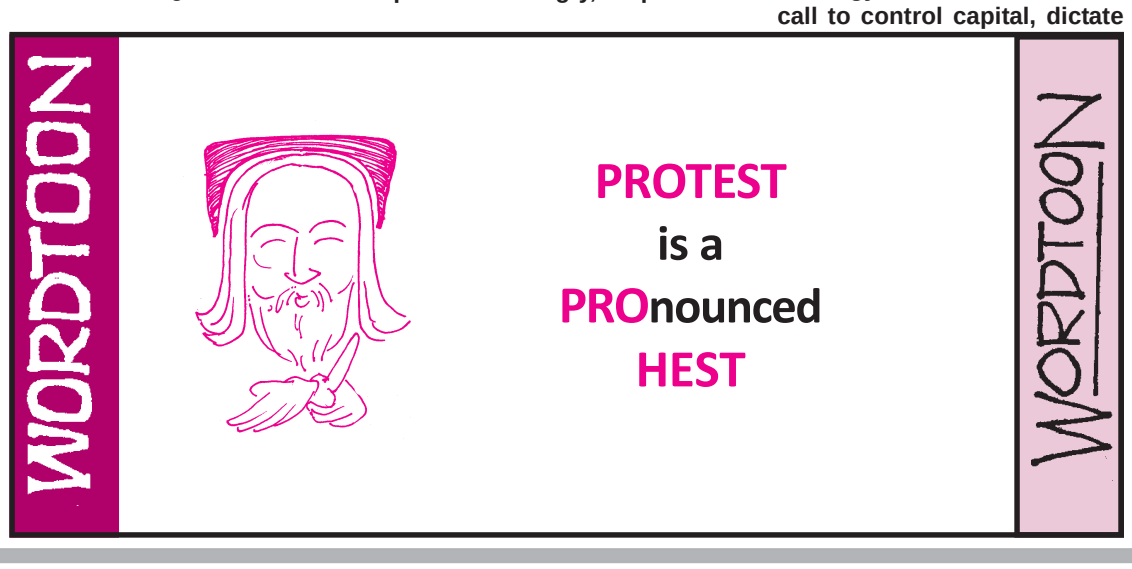
We commit ourselves

· to the ongoing reformation of the church. In its many dimensions it remains a reflection of the contemporary *laìssez-faire* capitalist system. Aware that any critique of the church's unholy alliance with capitalism will make it vulnerable to charges of "socialism" or "communism," this topic is usually avoided. We will not do that but will seek to provide a space for the open discussion of the many facets of this critical issue.

· to taking seriously the lessons learned from the Confessing Church of Germany, including its public rejection of the racism inherent in the White Christian nationalism of the "Aryan" clause, the expelling of Jews from churches, places of business and offices of government and its overall Nazification of the church. Especially pertinent is the manner in which similar threats are taking place today, including in the United States where democracy is being undercut by forms of White Christian nationalism.

· to calling the ecumenical church, through the instrumentation of the World Council of Churches (WCC), to give serious consideration to the development of a process of confession (*processus confessionis*) with the goal of declaring the present situation to be a time of special confession, a *status confessionis*, to counter a direct threat to the gospel. Rooted in the Reformation's commitment to safeguard the centrality of the gospel and inspired by the courageous action of the Confessing Church of Germany as expressed in the Barmen Declaration of 1934, we request the WCC to call on its members to categorically reject the toxic ideological blend of imperial capitalism and White Christian nationalism. As Joshua challenged the people of his time, this Declaration is a challenge for ours. It is a time for decision.

Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living, but as for me and my household, we will serve the Lord. (Joshua 24: 15 NRSV). ●



The Gospel at the Bottom of the Pyramid

Arun Sam Amirtham

[Second part of the paper 'The Gospel at the Bottom of the Pyramid' published in the last issue of the People's Reporter]

Liberation Theology's Perspective

Liberation theology, emerging from Latin America in the 1960s and 1970s, offers a systematic theological response to economic oppression. Gustavo Gutiérrez, widely considered the father of liberation theology, articulated the concept of the "preferential option for the poor" in his groundbreaking work "A Theology of Liberation" (1971). For Gutiérrez, this preference is not exclusive but acknowledges that God's universal love has a particular expression in solidarity with the oppressed.

Archbishop Oscar Romero of El Salvador embodied this theological perspective through his prophetic ministry. Initially conservative, Romero's transformation came through direct encounter with the suffering of the poor under military oppression. Before his assassination in 1980, he declared: "When the church hears the cry of the oppressed it cannot but denounce the social structures that give rise to, and perpetuate, the misery from which the cry arises."

Brazilian Archbishop Dom Hélder Câmara similarly articulated the political dimensions of poverty with his famous observation: "When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist." This insight highlights how addressing structural causes of poverty inevitably challenges existing power arrangements.

Liberation theology offers several crucial insights for understanding the Gospel at the BOP:

1. Praxis-oriented theology:

Reflection must begin with and lead to transformative action.

2. Structural analysis:

Poverty results not just from individual failings but from unjust economic and political systems.

3. God's identification with the poor:

God's revelation occurs in a privileged way among those who suffer oppression.

Brazilian Archbishop Dom Hélder Câmara articulated the political dimensions of poverty with his famous observation: "When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist." This insight highlights how addressing structural causes of poverty inevitably challenges existing power arrangements.

4. The poor as theological subjects:

Marginalised communities are not merely objects of mission but legitimate interpreters of scripture and shapers of theology.

5. The spirituality of resistance:

Faith expressed not only through acceptance but through prophetic questioning and struggle against dehumanising conditions.

While liberation theology has faced criticism for over-politicisation or insufficient attention to personal transformation, its insistence that the Gospel has concrete economic and social implications remains a vital contribution to understanding Christian mission at the bottom of the pyramid. It challenges theological approaches that would separate spiritual salvation from social liberation or reduce Christian ethics to individualised morality without addressing collective responsibility.

Dalit Theological Responses

If liberation theology emerged from Latin American economic oppression, Dalit theology addresses the intersection of economic marginalization with India's caste system. The term "Dalit" (meaning "broken" or "crushed") refers to communities historically considered "untouchable" under traditional caste hierarchies. Despite legal protections in modern India, Dalits continue to face systemic discrimination and disproportionate poverty.

Mr. Arun Sam Amirtham is an entrepreneur committed to the UN Sustainable Development Goals, particularly in promoting renewable energy, water and affordable housing technologies through South-South partnerships. He is also interested in issues at the intersection of technology, politics, ethics, church and society. He shares his time between Switzerland and India.

Samuel Amirtham, former director of the Programme on Theological Education at the World Council of Churches, pioneered efforts to integrate perspectives of the marginalised into theological education at TTS in the 1970s. He argued that traditional Western theological frameworks failed to address the specific forms of suffering experienced by the marginalised communities and advocated for theological methods that emerged from lived experiences of marginalised communities. (The term "Dalit Theology" was yet to be coined.)

Arvind P. Nirmal, a foundational Dalit theologian, developed the concept of the "Dalit God" who identifies with the suffering of the oppressed. In his essay "Towards a Christian Dalit Theology," Nirmal writes: "A Dalit theology...will have to emphasize God's participation in the brokenness, the crushed nature of the Dalits." For Nirmal, Jesus Christ represents the divine solidarity with Dalit suffering and the promise of liberation.

Dhyanchand Carr emphasized communal reading of scripture from Dalit perspectives, arguing that biblical texts could be reclaimed as liberation narratives when interpreted through the experiences of the oppressed. His work on the Exodus narrative and the prophetic literature reframes these texts as resources for Dalit consciousness and resistance.

Dalit Theology makes several unique contributions to understanding the Gospel at the BOP:

1. Intersectionality:

It recognises that religious, social, and economic oppression are intertwined and must be addressed together.

2. Cultural reclamation:

It affirms Dalit cultural expressions as legitimate vehicles for theological reflection.

3. Historical reinterpretation:

It recovers suppressed narratives of Dalit Christian resistance and witness.

4. Gender analysis:

Dalit feminist theologians like Ruth Manorama highlight the "triple oppression" of Dalit women who face caste, class, and gender discrimination.

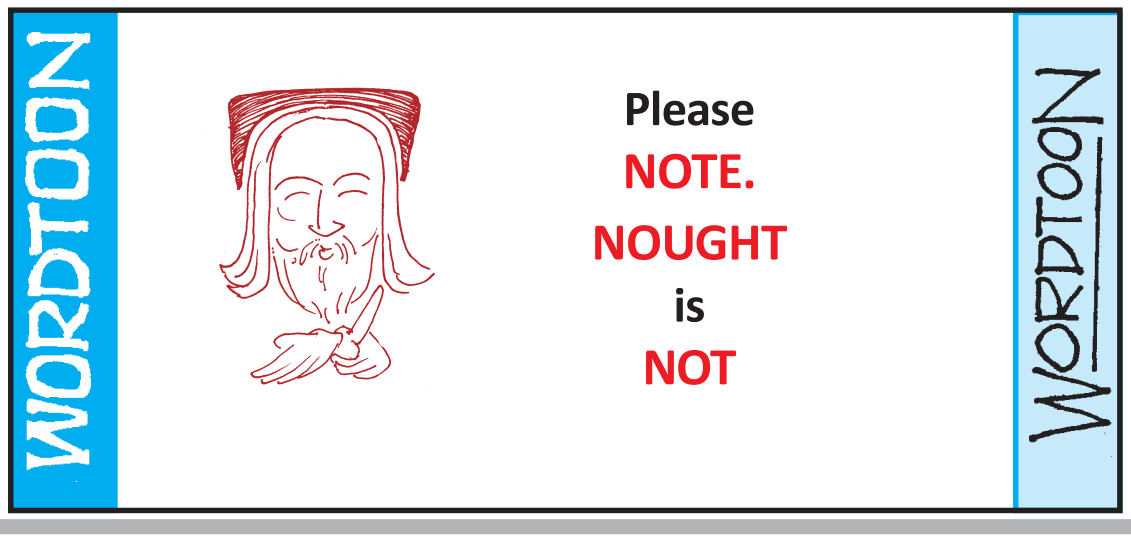
5. Critique of dominant theology:

It challenges theological frameworks that spiritualise suffering or fail to address embodied experiences of humiliation and exclusion.

For the Indian context especially, Dalit theological perspectives offer essential insights into how the Gospel addresses those at the very bottom of the economic and social pyramid.

●

Arvind P. Nirmal, a foundational Dalit theologian, developed the concept of the "Dalit God" who identifies with the suffering of the oppressed. In his essay "Towards a Christian Dalit Theology," Nirmal writes: "A Dalit theology...will have to emphasize God's participation in the brokenness, the crushed nature of the Dalits." For Nirmal, Jesus Christ represents the divine solidarity with Dalit suffering and the promise of liberation.



To be continued

In the next issue

Lessons for the Indian Christian Church & Practical Steps for Local Congregations

NIFEA Message on FfD4

A Critical Moment for Global Financial Transformation

>>> Contd. from Page 1 Col. 4

confront the climate crisis, governments must reclaim the role of public finance and combat illicit financial flows, including tax evasion and avoidance, that drain resources urgently needed for development, essential services and effective climate response.

We call for a fundamental renewal of international financial institutions – overseeing and coordinating monetary policies and transactions based on a long-term perspective of building economic, social and climate resilience; giving equal voice and representation to developing countries; deploying funds without structural adjustment conditions; bringing democratic accountability to financial markets; and enacting policies that invest in communities and ecological sustainability.

As part of the ecumenical Zacchaeus Tax campaign, we call for:

• **Progressive wealth taxes** at global and national levels to reduce wealth concentration and fund poverty eradication;

• **An end to corporate tax abuse**, through unitary corporate taxation methods that ensure multinational corporations (MNCs) pay taxes where real economic activity occurs; closing tax havens; publishing country-by-country profit reports; and setting up a UN Convention on Tax Cooperation;

• **Progressive carbon and pollution taxes** targeting high-emission industries and wealthy sectors, to fund just transitions to zero-carbon economies and compensate climate-vulnerable countries for losses and damages; and

• **A financial transaction tax** on trades in stocks, bonds, currencies, and derivatives to discourage harmful speculation and generate funds for global public goods, ecological protection, and reparations for historical injustices.

FfD4 must not undermine but rather support the process of establishing a binding **UN Framework Convention on International Tax Cooperation** to curtail illicit financial flows and empower developing countries to mobilise resources for sustainable development.

Debt Justice: Ending the Crisis and Building Hope

As of 2025, global public debt has surpassed $100 trillion – nearly four times the level in 2000 – while global GDP has only tripled. More than half of developing countries are in or nearing debt distress, with debt servicing often consuming more than what is spent on health and education. **For many, repaying debt means sacrificing basic human rights and cutting essential services. It is always the most vulnerable who pay the highest price for austerity.**

In line with the ecumenical Turn Debt into Hope campaign, we call on governments to:

• Cancel unjust and unsustainable sovereign debts, without imposing economic policy conditions;

• Address the roots of debt crises and reform the global financial system to prioritise people and planet; and

• Create a permanent, transparent, and comprehensive debt resolution framework under the auspices of the United Nations.

Further, we call for:

• **A UN Convention on Sovereign Debt** to replace the ineffective G20 Common Framework;

• Rejection of austerity as a development strategy, while safeguarding public spending;

• Transparent debt audits involving civil society, especially in countries facing debt distress.

• Non-debt-based climate finance for mitigation, adaptation, and loss and damage; and

• A holistic approach to global finance - connecting debt, tax justice, and climate finance.

Toward an Inclusive and Democratic Global Economic Governance

The global economy operates without adequate democratic oversight or regulation. Yet only a human rights-based framework of global cooperation can address the scale and interconnection of today's challenges. While imperfect, the UN remains the most inclusive and representative forum for global governance. We therefore urge the establishment of a UN Economic, Social, and Ecological Security Council, building on the 2009 Stiglitz Commission's proposal for a Global Economic Coordination Council, to lead collective responses to the systemic crises we face.

We further call for a fundamental renewal of international financial institutions – overseeing and coordinating monetary policies and transactions based on a long-term perspective of building economic, social and climate resilience; giving equal voice and representation to developing countries; deploying funds without structural adjustment conditions; bringing democratic accountability to financial markets; and enacting policies that invest in communities and ecological sustainability.

To reverse inequality, mend social divides, safeguard democracy, and confront the climate crisis, governments must reclaim the role of public finance and combat illicit financial flows, including tax evasion and avoidance, that drain resources urgently needed for development, essential services and effective climate response.

Now is the time to reshape global finance so it serves all people and the planet, not just the privileged few. FfD4 must be the turning point. ●

Ecumenical Conference

'Rise of Christian Far-Right Extremism'

>>> Contd. from Page 1 Col. 1

Dr. Prove said, "The taboo against the use of nuclear weapons is being weakened. Economic injustice and inequality are spiralling to extreme and unprecedented levels. New technologies are disrupting not only economies but also social and political systems."

Dr. Prove noted, "Cooperation among the nations and peoples of the world has never been more urgently and critically necessary. Explicit or implicit rejection of democratic principles, such as free and fair elections, individual rights, and the rule of law is typical. A belief in the superiority of one culture or race over others may be expressed. Moreover, rightwing extremist groups frequently promote conspiracy theories. At their most extreme, they actively promote fascist totalitarianism. And yet, elements within the churches and Christian communities have become leading proponents and drivers of some of these movements."

"We urge governments of all nations to develop democracy that fully accepts the political will of the sovereign people and to devote themselves to establishing socio-economic alternatives that can overcome inequality. We urge international society, including the United Nations, to pay close attention to the reality of human rights violations occurring on a global scale and to consolidate their efforts to build a world where everyone is guaranteed dignified human rights"

The goal of the conference was to politically analyze the global phenomenon of far-right politics by sharing the situation in North America, Europe, and Asia. Speakers and participants theologically analyzed the far-right phenomenon and its connection with Christianity.

The conference also developed a communique that includes ecumenical actions to counter the Christian far-right movement.

"As Christians, we are particularly concerned about the alliance between far-right political forces and Christian nationalism," reads the communique. "In the midst of a world marked by conflict, the theological task of awakening the Gospel of love and reconciliation and the challenge of building a church as a community of love welcoming everyone are before us."

The communique urges more genuine democracy. "We urge governments of all nations to develop democracy that fully accepts the political will of the sovereign people and to devote themselves to establishing socio-economic alternatives that can overcome inequality. We urge international society, including the United Nations, to pay close attention to the reality of human rights violations occurring on a global scale and to consolidate their efforts to build a world where everyone is guaranteed dignified human rights", reads the communique.

– WCC News

He Loved Us... that We Love Others

>>> Contd. from Page 2 Col. 4

by which He treats us as friends and shows that God *"is closeness, compassion, and tender love"* are evident in His encounters with the Samaritan woman, Nicodemus, the prostitute, the adulterous woman, and the blind man on the road.

In the third chapter, '*This is the heart that has loved so greatly'*, Pope Francis recalls how the Church reflects and has reflected on *"the holy mystery of the Lord's Sacred Heart."* He refers to Pius XII's Encyclical '*Haurietis Aquas*', on the devotion to the Sacred Heart of Jesus (1956). He clarifies that *"devotion to the Heart of Christ is not the veneration of a single organ apart from the Person of Jesus,"* because we adore *"the whole Jesus Christ, the Son of God made man, represented by an image that accentuates His heart".*

In the fourth chapter entitled *'A love that gives itself as drinks'* Pope Francis revisits the Scriptures, and with the early Christians, recognizes Christ and His pierced side in "*the one whom they have pierced,"* a prophecy from the book of Zechariah in which God refers to Himself as an open fountain for the people, to quench their thirst for God's love, "to *cleanse them from sin and impurity".* Various Church Fathers have mentioned *"the wounded side of Jesus as the source of the water of the Holy Spirit"*— especially St. Augustine, who *"opened the way to devotion to the Sacred Heart as the locus of our personal encounter with the Lord"* Gradually, this wounded side, recalls the Pope, "*began to be associated with His Heart"* and he lists several holy women who "*in recounting their experiences of encounter with Christ, have spoken of resting in the heart of the Lord as the source of life and interior peace."*

"I ask our Lord Jesus Christ to grant that his Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solidarity and fraternal world".

Pope Francis keeps the best for the last: in the fifth and final chapter '*Love for Love',* he develops the communitarian, social, and missionary dimension of an authentic devotion to the Heart of Christ, which, as it *"leads us to the Father,"* also *"sends us forth to our brothers and sisters"* Indeed, love for one's brothers and sisters is the greatest gesture we can offer Him *"to return love for love"* Looking at the history of spirituality, Pope Francis recalls that St. Charles de Foucauld's missionary commitment made him a *"universal brother":* "*Allowing himself to be shaped by the heart of Christ, he sought to shelter the whole of suffering humanity in his fraternal heart"*

In the Concluding paras of the Encyclical, Pope Francis strongly states, "*The present document can help us see that the teaching of the social Encyclicals Laudato Si' and Fratelli Tutti, is not unrelated to our encounter with the love of Jesus Christ. For it is by drinking of that same love that we become capable of forging bonds of fraternity, of recognizing the dignity of each human being, and of working together to care for our common home.*

"In a world where everything is bought and sold, people's sense of their worth appears increasingly to depend on what they can accumulate with the power of money. **We are constantly being pushed to keep buying, consuming and distracting ourselves, held captive to a demeaning system that prevents us from looking beyond our immediate and petty needs. The love of Christ has no place in this perverse mechanism, yet only that love can set us free from a mad pursuit that no longer has room for a gratuitous love. Christ's love can give a heart to our world and revive love wherever we think that the ability to love has been definitively lost.**

"The Church also needs that love, lest the love of Christ be replaced with outdated structures and concerns, excessive attachment to our own ideas and opinions, and fanaticism in any number of forms, which end up taking the place of the gratuitous love of God that liberates, enlivens, brings joy to the heart and builds communities. The wounded side of Christ continues to pour forth that stream which is never exhausted, never passes away, but offers itself time and time again to all those who wish to love as he did. For his love alone can bring about a new humanity".

"I ask our Lord Jesus Christ to grant that his Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solidarity and fraternal world".

In the footsteps of Pope Francis, Pope Leo has also composed a beautiful prayer to the Sacred Heart of Jesus. His prayer is a heartfelt appeal for compassion, mission, and daily encounter with Christ. The prayer reflects a desire to be transformed by the love of Jesus and to carry that love into the world. These words offer a moment of quiet reflection for those seeking closeness with Christ.

Lord, I come to your tender heart today,

to you who have words that set my heart ablaze,
to you who pour out
compassion on the little ones and the poor,

on those who suffer, and on all human miseries.

I desire to know you more, to contemplate you in the Gospel,

to be with you and learn from you

and from the charity with which you allowed yourself to be touched by all forms of poverty.

You showed us the Father's love by loving us without measure

with your divine and human heart.

Grant all your children the grace of encountering you.

Change, shape, and transform our plans,

so that we seek only you in every circumstance:

in prayer, in work, in encounters, and in our daily routine.

From this encounter, send us out on mission,

a mission of compassion for the world

in which you are the source from which all consolation flows.

Amen.

In this Jubilee Year we are called to be 'pilgrims of hope' – radiating truth, love, peace and joy everywhere! The Sacred Heart of Jesus is, indeed, the fountain of love: he loved us and he loves us unconditionally. He challenges us to love others as he loves us! *Are we ready to do so?*

Ecumenical Christian Centre

Consultation on Sustainable Development

"Sustainable Development: Collective Action for a Resilient Future"

>>> Contd. from Page 8 Col. 1

Rev. Dr. Asir Ebenezer, General Secretary of the National Council of Churches in India, delivered a talk on the United Nations Sustainable Development Goals (SDGs). He explained that the 17 global goals, adopted in 2015, aim to address challenges including poverty, inequality, environmental degradation, peace, and justice. He emphasized the Five Pillars of Sustainable Development — People, Planet, Prosperity, Peace, and Partnership — stressing the need for collaborative, holistic approaches with participation from all societal sectors.

Prof. G. Hari Narayana Murthi spoke on Sustainable Development Principles. He highlighted the traditional Indian concept of Pancha Bhootas (Air, Water, Fire, Earth, Sky) and essential human needs — Roti (Food), Kapada (Clothing), and Makan (Shelter) — advocating for "Everything for Everyone" to underscore equity and inclusion. He also noted the UN's critical role in global sustainability initiatives.

The Rev. Dr. K. C. Varghese spoke on the faith foundations for sustainability, introducing **the 'Four Ds' hindering human well-being: Disparity, Displacement, Discrimination, and Distress.** He emphasized faith communities' moral responsibility to address these issues.

A morning eco-friendly worship service blended spiritual devotion with ecological responsibility, honoring creation through sustainable living. During the service, Rev. Dr. Reji Samuel highlighted Genesis 2:15, interpreting humanity's role as Earth's caretakers with the responsibility to "till and keep" the planet.

Rev. Dr. Y. Moses analyzed poverty's multidimensional impact on marginalized communities, describing its cyclical nature and critiquing systemic injustices. He advocated for development approaches recognizing the poor as agents of change.

Dr. John Suresh made presentation on natural resource conservation, focusing on sustainable fisheries.

On the third day Rev. Dr. Sham P. Thomas spoke on Luke 4:16-21, emphasizing the concepts of Release, Restore, and Re-Peopling as incarnational faith applied within cultural contexts. Mr. Anil T. Varghese then presented alternative development strategies for transformative change.

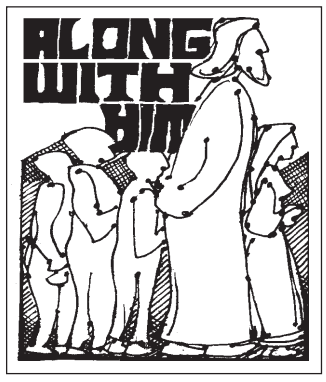
The key findings and decisions by the group

Individuals can promote sustainable habits aligned with SDGs through eco-friendly choices, raising awareness, and supporting initiatives.

Rev. Dr. Reji Samuel is the Co-ordinator of the Ecumenical Christian Centre

Churches and societies should connect people, advocate for justice, provide skills and ethics training, empower youth, and support vulnerable groups. Development must prioritize environmental prot ection and future generations.

– Reji Samuel –



544

Mammen Varkey

"Afterward he appeared to the eleven themselves as they sat at the table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, "Go into the world and preach the gospel to the whole creation……" So when the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it." Mark 16:14-20 (RSV)

Post - Easter Reflections - 6

The Parent's Redemptive Purpose Revealed through the Crucified Son

The Risen Lord had profound and intimate interactions – 'upbraiding' (Mark 16: 14-TEV), sharing and transforming – with his disciples. Not at all for a short time but, according to *The Acts of the Apostles*, for forty days. "To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God." Acts 1:3. These interactions, exchanges and times of fellowship radically transformed the disciples. I would say that a great 'conversion' took place. Conversion from what? To What?

Beginning of the Public Ministry

Jesus also started his public ministry after spending a period of forty days for profound reflections, and confrontations with Satan. "The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him." Mark 1: 12 & 13.

Those days of profound, radical reflections and confrontations with the powers of the 'world', enabled him to finally conquer, fully win over, the call of hunger, the lure of fame and the worship of power.

Embrace of the logic of the Cross

Now, the Risen Lord's forty days with the disciples enabled the disciples to have a radical transformation in them. **They started understanding, valuing and committing themselves completely to, their Master's way, the Way of the Cross. By the time the Risen Lord 'was taken up into heaven', they had embraced 'the logic of the Cross' and started 'journeying' on the 'Way of the Cross', in total submission to the One who had chosen them. Finally, they decided 'to be with him'. Mark 3: 14, to be with the One who was crucified. It should be remembered that earlier when their Master was caught and when their Master entered the most critical phase on the way of the Cross, "they all forsook him and fled." Mark 14:50 (RSV). It was a great public declaration that they were not willing to follow him on the 'Way of the Cross'.**

Long and intense interactions

The emphasis is not on the number 'forty' but the long and intense interactions the disciples had with the Crucified and Risen Jesus and the radical transformation that happened to the disciples, in particular to 'the eleven', which strengthened them all to be 'crucified' for the 'preaching of the gospel to the whole creation'. Mark 16: 15.

Commit ourselves to the Way of the Cross

When the Risen Master was convinced of the commitment of the eleven chosen disciples to His way, the Way of the Cross, he entrusted his disciples, as we had shared, with a greater mission. Earlier, when they were sent, they were commanded, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." Matt. 10: 5 & 6. But, with a higher level of commitment, they were entrusted with a greater mission. **The Risen Lord commanded them,** "Go ***into all the world*** and preach the gospel ***to the whole creation."*** Mark 16: 15. Earlier, when they were sent to 'the lost sheep of the house of Israel' they were asked to "preach as you go, saying, 'The Kingdom of heaven' is at hand". Matt. 10: 7. Now, the Risen Lord knew, with the new 'conversion' experience of his disciples, they would be able to understand fully that ***"Our Father, who art in heaven"*** is the Father, the Parent, not only of the house of Israel but of ***'the whole of creation'.*** The Father, the Parent, in heaven is the Parent of the whole of creation. So the gospel must, essentially, be for the whole of creation. **Earlier, they were not in a position to embrace that faith. Now, the disciples realized that the Cross had broken down all walls of separation. And the Crucified and Risen Lord is concerned with the redemption of the whole creation. In the Crucified and Risen Lord, "There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man but Christ is all, and in all." Col. 3: 11.** The Lord of the Way of the Cross asked them to come to a new understanding of the redemptive purpose of the Parent revealed through the Crucified Son. He asked them to open themselves to the fact that, 'the whole creation has been groaning in travail together until now'. Romans 8:22.

As those who chose to journey on the Way of the Cross, they were told that they could not flee from the mission of 'preaching the gospel to the whole creation." It was the great revelation to the newly 'converted' disciples, the disciples who committed themselves to the Way of the Cross. ●

To be continued

LAMP UNTO THE FEET, LIGHT UNTO THE PATH

The Faith That Overcomes Obstacles

A. V. Itty

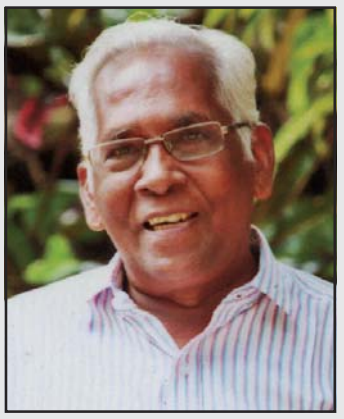
Mk. 2:1-12

"So they made a hole in the roof right above the place where Jesus was and let the man down, lying on his mat" (vs. 4).

Most of us become stunned when we face obstacles. But, faith demands us not to bow our heads before obstacles nor to stand aghast when we face barriers, but go ahead overcoming them. The Scripture portion we meditate upon, talks about the four persons who were not baffled by barriers, but showed the courage of their faith to overcome them. Those four persons can be counted as the representatives of the real Church. The recording that "Jesus saw their faith" is worth reflecting on. What Jesus saw was the action that sprang up out of their faith. Faith becomes faith, only when it leads to action. That is why St. James declares that faith is made perfect through actions (Jam. 2:20).

There was no space inside the house. Yet, they did not give up their attempt. They could have back tracked saying: "There is no point in an attempt". They didn't do that. They could have said: "This is not the will of God". But, that too was not what they did. They did something that seemed impossible. "Because of the crowd, they could not take the man to Jesus. So, they made a hole in the roof right above the place Jesus was and let him down, lying on his mat!(v.4). This is the adventure of faith. Instead of returning, seeing the place crowded, they brought the paralysed man to the presence of Jesus adventurously. They exhibited a faith and performed an action which should make us re-examine our faith and faith responses.

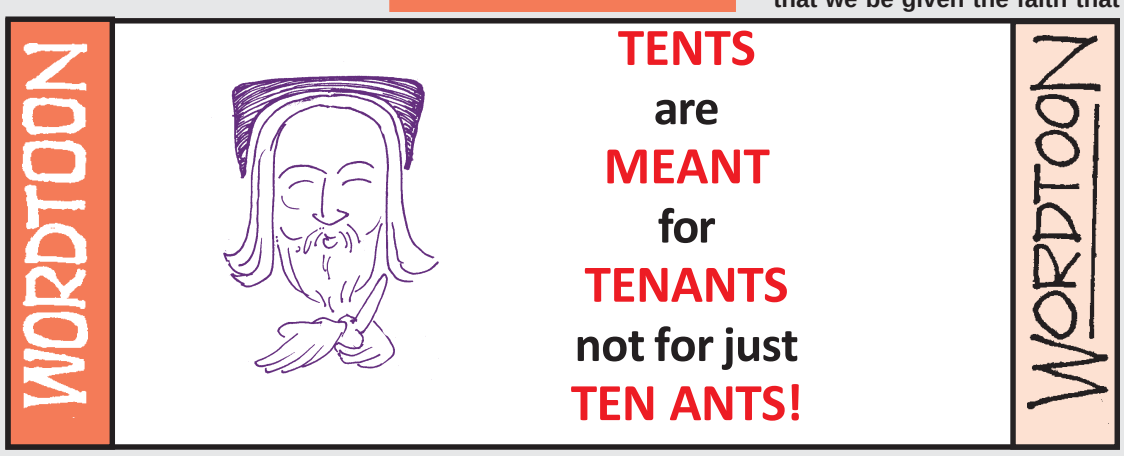
We are likely to see miracle in the healing of the paralysed man. But we should be able to see the miracle behind the miracle. The Psalmist says: "I shall jump over the wall by my God" (Ps. 18:20). Let us pray that we be given the faith that jumps over the wall and that makes a hole in the roof. Let us become tools of healing. May God help. ●



Prof. A. V. Itty, former Professor of English at Bishop Moore College, Mavelikara, is, now, engaged in the Evangelical, and Educational Ministry undertaken by ADORE in the Rayagada Dist. of Odisha. 94950 17850 (Mob)

Food For Thought:

The true faith is the faith that makes the impossible, possible!



Ecumenical Christian Centre

Consultation on Sustainable Development

"Sustainable Development: Collective Action for a Resilient Future"

A consultation on "Sustainable Development: Collective Action for a Resilient Future" was held at the ECC Campus, Whitefield, Bangalore from 20 to 22 June 2025.

Rev. Dr. Reji Samuel, ECC Coordinator, welcomed the resoure persons and participants and introduced the programme. Very Rev. Dr. Sham P. Thomas, ECC Director, provided an overview of the Ecumenical Christian Centre (ECC), outlining its establishment, vision, and mission as envisioned by the founder the Rev. Dr. M.A. Thomas. He highlighted ECC's commitment to justice, peace, and sustainable living.

Resource persons of, and participants in, the Consultation on Sustainable Development

Contd. Page 6 Col. 1 ..>>>

Inter-Church Service Association (ICSA)
107, Pantheon Road, Chennai - 600 008

Wanted: Executive Director

ICSA, a national ecumenical non-profit organistion committed to promoting Social Justice,Spiritual Growth, Community Development, is seeking a dynamic, visionary, servant leadership to serve as the Executive Director.

Responsibilities:

- Provide a strategic leadership and direction in line with the Organisation's Values and Mission.
- Oversee daily operation, programme implementation, training and organizational development.
- Foster Partnership with Churches and Civil Society organizations.
- Lead fund raising and resource mobilistion efforts.
- Ensure accountability, transparency, and effective governance.
- Inspire, manage the staff and the volunteers with compassion and integrity.
- Report to the Board and AGM and represent before statutory bodies.

Qualifications:

- Minimum a Post graduate degree in Social Science, Theology or Management fields.
- Age: 45-55 years – If an experienced person on deputation applies the Board may consider to appoint for a renewable term of five years.
- Member of one of the NCCI member churches.
- Atleast five years of leadership experience in faith based or civil society organization.
- Strong understanding of social and religious dynamics within the country.

Schedule:

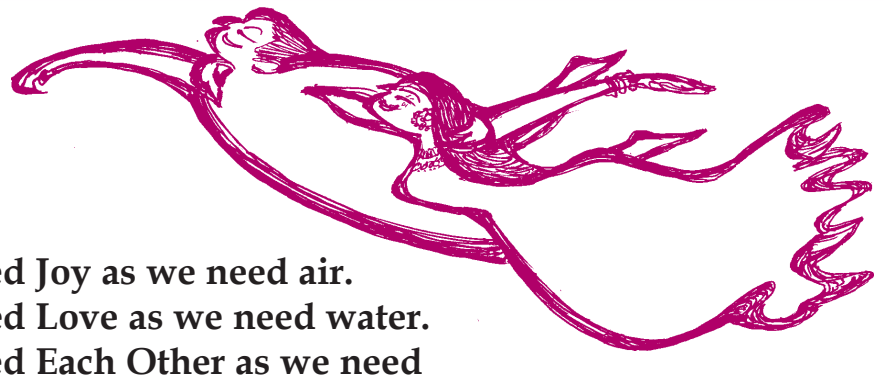
- Should be able to join on the 1st of January, 2026 and to assume full responsibility after a period of understudy, on the 1st of June, 2026.
- Remuneration shall be determined at the time of appointment based on qualification and experience.
- The decision of the Executive Board of ICSA shall be final.

Interested candidates are invited to submit applications in Hard Copies with a detailed CV expressing interest and vision for the role to:

The Chairperson,
Search Committee,
Inter-Church Service Association
P.O.BOX -771,107, Pantheon Road,
Chennai - 600008. Ph: 9444033910

Last date for the receipt of applications is 30th August, 2025.
Only shortlisted candidates will be contacted.

CHEER CHAT



We need Joy as we need air.
We need Love as we need water.
We need Each Other as we need
the earth we share.

– Maya Angelou

Kerala Council of Churches

Dedication Service of the Headquarters of the Kerala Council of Churches

"Ecumenism is a heap of possibilities"

Dr. Theodosius Mar Thoma Metropolitan delivers the sermon at the dedication service of the Dr. Joseph Mar Thoma Ecumenical Centre, the headquarters of the Kerala Council of Churches. L to R: Rev. Dr. T.I. James, Bishop Sunder Singh, Major Babu P. Paulose, Dr. Geevarghese Mar Koorilos Metropolitan, Bp. Dr. Oommen George, Alexios Mar Eusebios Metropolitan, Cyril Mar Baselios Metropolitan, Moron Mor Samuel Theophilos Metropolitan, Augen Kuriakose Metropolitan, Bp. Dr. George Eapen and Dr. Prakash P. Thomas.

Delivering the message at the dedication service of the Dr. Joseph Mar Thoma Ecumenical Centre, the headquarters of the Kerala Council of Churches, at Tiruvalla at 2.30 p.m. on 30 June 2025, Metropolitan Theodosius Mar Thoma said that ecumenism is a heap of possibilities. The KCC President Alexios Mar Eusebios presided over the service.

Dr. Geevarghese Mar Koorilos delivered the Dr. Joseph Mar Thoma memorial sermon. In his memorial sermon, he reminded that Joseph Mar Thoma is a contemporary model of broad ecumenism and that he is not only a father who combined innovation and tradition, but also a great soul who built bridges of reconciliation in times of conflict, including in Manipur and Sri Lanka.

Cyril Mar Baselios Metropolitan, Moron Mor Samuel Theo Philos Metropolitan, Augin Kuriakose Metropolitan, Bishop Dr. Oommen George, Bishop Dr. George Eapen, Bishop Sundar Singh, Major Babu P. Paulose, General Secretary Dr. Prakash P. Thomas, and Treasurer Rev. Dr. T. I. James delivered speeches.

Kerala Council of Churches (KCC) is the official ecumenical body of the 14 churches in Kerala including the Malankara Orthodox Syrian Church, Jacobite Syrian Church, Malankara Mar Thoma Syrian Church, Church of South India, Chaldean Syrian Church, The Salvation Army, Malabar Independent Syrian Church, The Indian Evangelical Lutheran Church, Malankara Syrian Knanaya Arch Diocese, St.Thomas Evangelical Church of India Fellowship, Believers Eastern Church, Bible Faith Mission, Evangelical Church of India, Church of God in South India and 22 Christian organizations like YMCA, YWCA and the Bible Society.

It is the regional wing of the National Council of Churches in India. It represents more than 40% of the Christian population in Kerala. KCC has been working in Kerala since 1940. KCC has committees in all the 14 districts in Kerala.

– KCC News

People's Reporter
A FORUM OF CURRENT AFFAIRS

Printed and Published by
Vattukalathil Chako John
No. 29, 30, Oasis Industrial Estate, Nehru Road,
Vakola Masjid, Santacruz East
Mumbai - 400 055
for and
on behalf of
New Education and Welfare Service Trust
and
Printed at
Anita Art Printers,
No. 29, 30, Oasis Industrial Estate, Nehru Road,
Vakola Masjid, Santacruz East
Mumbai - 400 055
Ph: 022 - 26652978
and
Published at
No. 29, 30, Oasis Industrial Estate, Nehru Road,
Vakola Masjid, Santacruz East
Mumbai - 400 055
Editor
Valiyapurayidam Mammen Varkki
Valiyapurayidam,
East Fort,
Mavelikara - 690 101
Kerala

The views expressed in this paper are not necessarily those of the editors.